

Love and Charity the Basis of Religion.

A
S E R M O N

Preached before the

P A R L I A M E N T

O F

N O R M A N D Y,

A T T H E

Cathedral Church of *ROUEN*,

On Sunday, the 30th Day of December, 1753.

By *HENRY IGNACIUS DE BRANCAS*,
BISHOP of *LIZIEUX*.

Consecrated in January, 1715.

T R A N S L A T E D

By *JOHN VAILIANT*, of *Lincoln's Inn*, L. L. D.

Epistola Pauli Apostoli ad Corinthios Prior. iii. 3.

*Nam adhuc carnales estis; quum enim inter vos sint invidia,
et contentio, et dissidia, nonne carnales estis; et secundum homi-
nem ambulatis?*

D U B L I N:

Printed in the Year MDCCCLIV.

TO THE
R E A D E R.

I *was with great Pleasure I hasten'd to give the English Reader the following Discourse in his own Language; but I fear the Hurry I was in, has greatly taken off from the Beauty of the Original.*

The Latin Quotations were in the Body of the Sermon, but I chose to put the Translation, and add the Original by way of Note. I have added a few where I thought an Explanation was necessary.

On reading this Discourse, I thought the Bishop seemed not unacquainted with the English Liturgy, and where his Expressions come very near it, I have ventured to give them in our own Words. I have likewise taken the Liberty to adapt the Title to the Custom of this Kingdom.



J. V.

I CORINTHIANS III. 3.

For ye are yet Carnal: for whereas there is among you Envyng, and Strife, and Divisions, are ye not Carnal, and walk as Men?

THE whole Aim and Design of *St. Paul* in his Epistles to the *Corinthians*, seem to me an Endeavour to reconcile, and bring them back to the Doctrines he had preached unto them, and to re-establish his own Authority; both which, by his Absence, were Perverted and Diminished by *Apollos*, a false Apostle and a Jew.

ST. PAUL had planted the Gospel of *Christ* at *Corinth*. It had taken Root, and he hoped, in proper Time, to return, and by his skilful Management so to direct the Vegetation, that it might bring forth abundantly the Fruit of Salvation. He had but merely inculcated the first Rudiments of Christianity, for he judged it neither Safe nor Prudent to entrust at once an Ignorant People with all the Mysteries of Revelation.

THIS Apollos, this false Apostle, not understanding the true Wisdom of the Doctrine of *Christ*, raised his Voice higher, and stretched his Tenets beyond the Limits that *Paul* had to himself prescribed. He affected the Minds of many of the People. He gloried in his seeming Superiority over *Paul*, and the Credit of *Paul* began to decline. This Conduct threw the Multitude into Parties, and naturally produced the *Envy*,

Strife and Division which *St. Paul* mentions in my Text, and occasioned that Exertion of his Knowledge and Spirit, which so eminently shines in this Epistle. He reproves them for their Fickleness, but reproves with Mildness. — He exhorts them to Union, and to an Attention only to the Truth. * He tells them ; * *Now this, I say, that every one of you saith, I am of (or for) Paul, and I of Apollos, and I of Cephas, and I of Christ.* — *Is Christ divided? Was Paul crucified for you? or were ye Baptized in the Name of Paul?* — He writes with Eloquence persuasive. — He reasons with Justice and with Charity. — He condemns the false Maxims of the false Teacher, but he delivers him not over to the Enemy of Mankind.

SUCH, my Brethren, is the genuine Spirit of the Gospel, and such the Doctrine of our Lord and Master *Jesus Christ*. — Happy should We be, who are set apart to teach his Word, if We followed such inimitable Precepts! — Happy! if our Labours to reconcile and unite the Faithful, and to grub up the Seeds of *Faction* and *Division* among Us, should prove as successful as *Paul's* Epistle, — for his *Corinthians* repented. But, thrice happy! if more of my *Calling*, endued beyond my poor Capacity, would exert themselves to such salutary Ends! Then might I hope, that ye would cease to be *Carnal*; that, neither *Strife* nor *Envy* could dwell among you, but that *Righteousness and Peace* kissed each other.

In applying the Text of *St. Paul* to my present Purpose, believe me, I mean not to wrest or torture his Words. He tells the *Corinthians*, They were yet *Carnal*. He tells them, They had *Envying*, and *Strife* and *Division*. And he tells them, *They walked as Men*.

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THE Carnal Affections of Men are what *St. Paul* every where labours to destroy, as these Affections mightily impeded the Growth of the Gospel, and too often, as a Frost, nip'd the Fruit of Christianity. *St. John* uses the Word Carnal but once, but it is frequent with *St. Paul*. He applies it to the Lust of the Flesh, the Lust of the Eye, the Pride of Life, to Riches, Ostentation, Vain-Glory, and Ambition. He shews his new-converted *Corinthians*, that such Thoughts and such Views were repugnant to the Gospel of *Jesus*. He shews them, that *Strife* and *Division* bore no Analogy to true Christianity. He beseeches them, * *by the Name of the Lord Jesus Christ, that there be no Divisions among them, but that they be perfectly joined together in the same Mind, and in the same Judgment*; that is, in the same Doctrine he had preached unto them.

BLESSED be God! we are not Strangers to any of the Mysteries of *Christ's Religion*, yet, like the *Corinthians*, we want another *Paul* to rouse Us to our Duty. Nay, we are more Criminal, since, having the Light, we walk as in Darkness, and stumble into Error and Faction, and into that Train of Horrors that are inseparable from them. Is this the Effects of Christianity? God forbid! Can the Words of our *Saviour* teach Us to destroy our Neighbour? No, my Brethren! for his Doctrine is full of Meekness, Love, and unbounded Charity. Our Carnal Minds, our Pride, and our Ambition, pull down perpetual Discord and Misery upon Us.

God knows, the common Duties, and the common Accidents of this Life, and the necessary Preparation for another, afford Us full Employment for every Moment, and, one should think, leave us no Time to seek after *Imaginary Evils*, or to be Industrious in the Search after
Discord

Discord and Confusion. Yet, such is our unhappy Situation! Our Minds are Carnal, and the *Pride of Life*, and *Vain-Glory*, have puffed us up, and blinded our Understanding. We contemn the Ordinances of God. We make light of His Holy Institutions, and in our Gaiety and Mirth, are too apt to cry out, *Who is the Lord?* God grant we may know him but by his Mercy! Were his Punishments but half Equal to our Crimes, Who could abide? Be assured, tho' he is a God of Patience and Long Suffering, yet is He a Jealous God, and in his Justice must Chastise Us for our manifold Sins and Iniquities. Who can say, but that the *Distractions* and *Divisions* that destroy the Beauty of Order, and disturb this Realm, may be but a beginning of his Judgments, and what can stop the stretched-out Arm of the Almighty, but a sincere Repentance, and returning to the Ways of Righteousness? — Oh my Brethren! let Crimes and Iniquities inhabit where they will, do you and each of you purge your own Souls of them. *Walk not as Carnal Men*, but listen to the Voice of God, and to that inward Monitor that will ever direct you aright, and lead you to that Peace and Harmony of Mind which neither Wealth, Power, or human Greatness can give.

LET us then hasten to obey this heavenly Call, for God willeth not the Death (*Everlasting*) of a Sinner, and, * *This Haven of Repentance is still open for all distressed Souls.* — † *As a Father*, saith the Psalmist, *bath Compassion on his Children*, so bath the Lord Compassion on them that Fear him. — ‡ *He is present with his Servants in their Affliction.* — || *Great are the Troubles of the Righteous, but the Lord delivereth them out of all.*

WHILST

* Semper penitentiae portus apertus est, ne desperemus.

ST. AUSTIN.

† Psal. ciii. 13.

‡ Ibid. xci. 15.

|| Ibid. xxxiv. 19.

WHILST the *Carnal Mind* is suffered to predominate; whilst worldly Views only engross our whole Attention and Thoughts; whilst we neglect our Duty to God, and despise his *holy Precepts*, then our Duty to Man must be despised and neglected, and we shall be rather Beasts of Prey, than the Image of our Creator. — Then the *Harmony*, the *Love*, the *Charity* of the Gospel must vanish, and give Place to *Envy*, *Strife* and *Division*. — Whence arise such glaring Folly! — Whence comes this Madness, this more than Stupidity! and where is the Source of Evil, that we may Endeavour to stop or divert its Current? Would to God I knew it not, but, alas my Brethren! do I live to be obliged to confess, that all the *Mischiefs*, all the *Feuds*, all the *Animosities* among the Children of the Sons of Men, and the Religion of God, took their Rise, and still Rise from the Guardians of the Church, — even from *Priests themselves*. — Tho' I Blush, tho' I Tremble at such a Truth, yet, oh my Friends! Condemn not all.

IN the Days of primitive Christianity and Persecution, the most able in the Church were call'd to the Office of *Pastor* and *Teacher*, tho' we find by St. Paul, that * *Christ gave to some Apostles, Prophets and Evangelists*. When the Faithful encreased, the *Pastors* and *Teachers* encreased in Number, as well as in *Power*. Power, soon extended itself into *Dignity*, and assumed the Title of *Bishop*, which, St. Timothy tells us, was † *a Spiritual Overseer, that had Charge of Souls to Instruct and Rule them by the Word* which can only imply, *the Word of God*. — This was truly a glorious and an hazardous Task, but the Dignity it then carry'd with it, was but in Proportion to the *real Worth*, the *Virtue*, and the *Holiness* of the Possessor.

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* Ephes. iv. 11.

† iii. 1, 2.

WHEN the Church began to Flourish, tho' still in the Jaws of Persecution, the Church began to *Persecute* each other. — When *Bishopricks* increased in worldly Value, the real Duty became *more neglected*, and the Carnal Mind was afloat. Then did *Ambition* and the *Lust of Power and Dominion* exert their baneful Influence. — Hence arose Titles of worldly Honour. Hence arose the Appellatives of *Eminence, Lordship*, and many others. Hence arose *Splendour, Equipage, Pride* and *Haughtiness*, and, hence arose those *Divisions* and *Schisms* in the Church, that have ever Perplex'd and Destroy'd its Beauty, and, I fear, continues at this Day to perplex and Destroy it.

THAT the Laity *walk as Men*, and have their *Pride* and *Luxury*, with every Ambition to gratify these Passions, is but too true. — The Passions of Men, like certain Chymical Liquors, may, perhaps, be peaceable in themselves; but when mixing and encountering the Passions of others, they contend for the Mastery, and raise a Fermentation and Tumult that cannot be allay'd till the Spirit and Essence of both are destroy'd.

WITHOUT Impropiety, we may pronounce, that the *Laws of God*, and the *Commandments of God*, are, often, Separate and Distinct from each other. The real Laws of our Nature, working in our natural Bodies, are invariable, and for ever in Force. As we cannot change these Laws, so neither can we dispense with them: And as no *Earthly Power* can alter, so must they be obeyed. The *Commandments of God* are not repugnant to these Laws, but prescribe them their proper Bounds, and they become Criminal only, when they are criminally used. * *They are Good if they be Moderate; Pernicious if Exorbitant*, as saith St.

* Bonæ si rectam rationem sequuntur, malæ si exorbitant.

St. Austin.

St. Austin. In the latter Case we may call them, as doth *St. Ambrose*, † *a Canker of the Soul*. — An Attention only to the Gratification of these Passions, and a Neglect of every Duty to, and Command of, God, may justly be called *Carnal*, in Opposition to *Spiritual*, Thoughts. The Passions seem to me like gentle Gales that Refresh and Cool the Air, and permit us to sail through the Voyage of Life with Peace and Content. If raised too high, and suffer'd to break out into *Faction*, *Strife* and *Injuries* to ourselves and others, are they not Storms, that Tear-up and Destroy the blessed Fruit of Christianity, and Shipwreck our Happiness?

IF the Laity thus walk, some Reasons may be given to extenuate their Crimes; but what Excuse can be made for *those Ecclesiasticks* who pursue the Steps of *Carnal Men*, or rather lead them.

SORRY I am to be necessitated to confess, that *Bishops* are too much puff'd up, and too much raised in *Temporalities*. As their Dignities and Temptations encreased, our Weak Forefathers encreased their Veneration. They saluted them on their Knees. Some prostrated themselves before them, and happy they, who were touch'd by their holy Hands. Still, my Brethren, these *Ecclesiasticks* were Men. They, indeed, mistook their Office, and neglectful of their *real Duty*, they *walked as Men*; as Men of this World, and as Men who had other Views than Instructing their Fellow Creatures in the sure Way of Salvation.

BUT as no Bounds can be prescribed to a *Carnal Mind*, I must proceed and say, that *Bishops*, not content with these outward Honours, and rich Donations, grasp at, and have obtain'd, *Court Influence*, and *Court Power*. They have turn'd *Statesmen*, *Ambassadors*, *Ministers*, (not of God's Word) and have artfully insinuated themselves

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† *Erugo animæ. St. Ambrose, Lib. 3.*

into the Bosom of Princes. — What Man can say, that such a Conduct is for the Honour or Advancement of Christianity?

EVERY Part of the political Government of a Kingdom, ought to be confided in Hands, whose whole Minds are employed about it. These State-Ministers are often necessitated to *Flatter*, to *Deceive*, to *Circumvent* and *Undermine* their Neighbours, and sometimes each other. They often do Ill, and often Transgress the Laws of the Gospel. Since this is their wretched Situation, it is the Duty of *Bishops* and *Priests* to Exhort, to Preach and Persuade them out of these Vices, and not to be *Pariners* and *Partakers* of them. This they must Be, if they accept of such Employments, and *That Laity* which suffers it, must be extremely *Ignorant* of their own Happiness, and mightily enamour'd with *Servility*.

ST. PAUL tells *Timothy* and *Titus*, that, *it is a true saying, if a Man desire the Office of a Bishop, he desireth a Good Work. — A Bishop must then be Blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, given to Hospitality, apt (or fit) to teach: Not given to Wine, no Striker, not greedy of filthy Lucre, but Patient, not a Brawler, not Covetous.* — Here, indeed, we have the whole Duty of a *Christian Bishop*, but neither *St. Paul*, nor any of the Apostles tells Us the *Duty of a Bishop* in the Character of a *Minister of State*. Their Silence implies strongly, that they never imagined such an Absurdity could ever start up. Besides, it is in a particular Manner inconsistent with the *Bishops* and *Priests* of our most Holy Religion, because, being particularly attach'd to the *Offices* of the Church, and prevented knowing the *Joys*, or *Pains* of *Paternal Affections*, or the *Cares*, or *Pleasures* of *Domestick Life*, they are cut off from the Views that the *Laity* labour for. — These Marry, and are given in Marriage. They have Children
and

and Grand-Children. They have natural and honest Tyes. They Toil for their proper Representatives, and have some Shadow of Reason for running after Wealth and Power. Thank God, we the Clergy, are not obliged to walk as Men. We have a comfortable and a large Support from the Laity. If they Minister unto us in Temporal Things, our Duty is to Minister unto them in Spiritual Things, and in Spiritual Things only. We are to preach the Word of God in its Purity. We are to endeavour, with all our Might, to turn the Hearts of the Disobedient to the Wisdom of the Just. We are to Pray to the Almighty to assist our Labours. We are to Comfort the Afflicted, to Assist the Needy, to Exhort to Charity and Good Works; and, in Fine, We are, by Example and Precept, to persuade you to be Christians other than in Name.

CERTAIN it is, that Temporal Policy should restrain Ecclesiasticks from meddling in the Temporal Concerns of a Kingdom, because no Kingdom was ever Happy or Flourishing under such Governors. AARON, the High Priest, who ruled whilst Moses was in the Mountain with the Lord, took Advantage of his Absence, or was easily persuaded, to make Israel to Sin, and the Lord punished the People.

OF all Ranks or Orders of Men, Bishops or Priests are the most unfit to Govern a Kingdom, or to have any Rule or particular Power in it. The Nature and Duty of their Function is diametrically opposite to it. The Nature of their Education, and their Circumstances, make it absurd to allot them such a Department, and the Regard they ought to have to their Sacred Character, makes it Infamous in them to accept of it. A Lawyer, a Soldier may guide the Helm of State with great Judgment and Honour, yet Prudence tells us, it is improper to confide, entirely, to Men of such

Professions, because, they may have too strong a Bias to them, and *Delay*, or *War*, may be the Consequence. If these Men should happen to misuse their Power, still *Religion* is safe, and the *Sarcasms* of the *Vulgar*, and the *Wicked*, are not thrown out against her. — Should an *Ecclesiastick* preside in the Chair of Government, every Error he commits is charged to the Account of Religion, and the Cement of Society is Broken or Weaken'd. — Then follows, as of Necessity, *Envy*, *Strife*, and *Division*. Then the World is rent by *Party* and *Faction*, not to support a *real Right*, but an *imaginary one*. Not to Support the *Dignity of the Crown*, or the *Right of the People*, but the *Pride* and *Ambition* of a Few.

OUR neighbour Kingdom has most dreadfully felt the Effects of *Ecclesiastical Governors*. As she was *Rich* and *Opulent*, there was no End of her Bounty to the Church, and the Church was extremely *Industrious* in furnishing her with Opportunities. *Italian Bishops* directed their Consciences and their Revenues. *Prelates* guided the State, and administered in *Courts of Justice*, and, too often, of *Injustice*. The *Holy Pontif* and his *Legates* raised the Strings of *Supremacy* and *Contributions* to so high a Pitch, that, at last, they broke, and the People pendant to them, precipitated into the opposite Extream. — They changed their Holy Religion. — They denied the Supremacy of the Pope, and consequently denied those Offerings that enriched *Rome*. — Thus BRITAIN was lost to, and escaped from, the Fold of the Church, (I fear for ever!) by the *Folly* of Church Policy. — Still, indeed, they preserve the Order of *Bishops* in their Government, and Nobly Endow them. They give them their *proper Portion* in the Legislative Scheme, but are too wise to suffer them to *direct the State*; and such Wisdom procures

cures them a Sort of Content and Happiness that, almost, all other Nations are Strangers to.

OUR OWN Annals are full of the Weakness of *Church Governors*, and of the Mischiefs they Created : But if living Examples of their *Bad Policy* be necessary, let us but throw our Eyes over the *Alps* or *Pyrenees*. — What *Disorder*, what *Poverty*, *Ignorance* and *Superstition* shall we not find ! Nay, that Spot, govern'd, in a double Capacity, by the *Head* of the Church, labours more under the Influence of *Ecclesiastical Power*, than any other Spot in *Europe*. — Who can compare its present Situation with its ancient Beauty, Cultivation, and numerous Inhabitants, without the utmost Astonishment ! — In Vain they Boast their Soil, their Climate, and the genial Rays of the Sun. — In Vain the Earth yields her Encrease, except to fatten some *Carnal*, *Worldly*, or *Miter'd*, Lords, or the more Carnal Appetites of *Cloistered Epicures*, and a *Set of Men*, who call themselves of *JESUS*, but it is much to be fear'd, they are of *APOLLOS*. — Of *JESUS* they cannot be, for *JESUS went about doing Good*. — Would to God there was but one *Apollos* ! but alas ! their Name is Legion. — These who have turned the World upside down, are come hither also, * once more. —

HAPPY had it been, had the Advice of the † *Good Bishop of Paris* been followed, when he was consulted on the Admission of these Men into *France*. — Since, says he, *that the End they principally propose is to convert the Mahometans, it is*

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* The Jesuits were Banish'd *France* in 1594, and were re-admitted in 1603, notwithstanding the Remonstrances of all the Chambers of Parliament.

† *Eustache de Bellay* en 1554. Puisque la principale Fin, qu'ils se proposoient, étoit de s'employer à la Conversion des Mahométans, il valoit beaucoup mieux leur donner des Maisons sur les Frontières de *Turquie*, que dans *Paris*, qui est si éloigné de *Constantinople*.

*fitter to give them Houses on the Frontiers of Turkey, than in Paris, which is so distant from Constantinople. — To this, all the * Doctors in Theology with one Voice declar'd, That They, the Jesuits, were Born rather to Destroy than to Edify. — Yet, these are the Men who Instruct, or rather, Poison the Minds of our Youth, as they are more skilled in the Maxims of Machiavel, than in the Pure and Simple Doctrine of Christ. — These are the Men who have Inflamed themselves, and set the World in a Flame. — These are the People, who, submitting their Consciences, their Virtue, their Religion, and their Loyalty, to the absolute and implicit Guidance of One Man, and having no establish'd Rule of Right, or particular Cure of Souls, have almost overturn'd Conscience, Virtue, Religion, and Loyalty!*

OH

* Née, plutot pour Detruire, que pour Edifier.

It may not, in this Place, be improper to give a short Account of the Expulsion and Re-admission of the Jesuits. Their Doctrine of *Assassination* was put in Practice the 27th of December 1594, on HENRY the Fourth, by JOHN CHASTEL, one of their young Students. Though, happily, the Wound was not mortal, the Wretch was condemn'd to Death; and, in the same Arret, his Masters were Banish'd the Kingdom. The Arret runs thus: *That the Priests and Scholars of the College of Clermont, and all those who call themselves of the Society of JESUS, as Corruptors of Youth, Disturbers of the Public Peace, and Enemies to the King and Government, shall in three Days quit Paris, and in fifteen Days the Kingdom, or to suffer as Traitors; and prohibiting all his Majesty's Subjects, under the like Penalty, from sending their Children to any College or Seminary of Jesuits out of the Kingdom.* Every Art was practis'd for their Re-admission, till at length the King began to Dread Those whom he found it was Impossible effectually to Banish. He tells his faithful SULLY, *These People have universal Intelligence, and a wonderful Dexterity in leading the Minds of Men. The perpetual Apprehension of being Poison'd or Stab'd by them, renders my Life Insupportable: Better be Dead than live in such Horrors, for I am of Cæsar's Opinion, that the Happiest Death is That that is the least foreseen and the least thought on. Thus the Great and Intrepid Henry, who fear'd no Armies, Shudder'd at the Thoughts of the Poniard of a Jesuit.*

OH my Brethren ! what a Task have you enjoyn'd me ! — If *I walked as a Man*, I should be silent on this Head, nay, perhaps I should praise and applaud what my Heart condemns ; but, as I am known of you all, and was known to your Fathers, I trust you will forgive the Sincerity or Weakness of a Poor Old Man. — Of a Man who has most faithfully served you, and who so well knows the *Danger* of his present Service, that, perhaps, this may be the *last* Opportunity he may ever have of unbofoming his Soul, and *that his Grey Hairs may be buried to the Grave* — but not in Sorrow. — If so, God's Will be done ! — Resignation to the Will of my Creator has ever been my Law ; but, I pray the Almighty, that an *Improper Resignation* to the *Will of Man*, may never be yours !

SILENCE, Eloquent Silence ! the bursting Tear, and the throbbing Heart, are the only Arguments I can use to awaken your Attention, and to call forth all the Virtues of your Ancestors, in Defence of their Posterity !

ENOUGH, and, perhaps too much of this. Let us now proceed.

WE all know *our Duty to God* ; but, I am grieved to say, few practise it as they ought. — We all know *our Duty to our King* ; and, to our Honour be it said, no Nation ever practised it more : But, that We may not *walk as Carnal Men*, it may not be improper, a little, to explain our Duty to our Country, and to ourselves.

THE Laws of Self-preservation, of Love, of Hate, and many others, we have naturally implanted in us ; but as we have a Yerning after Society, we mix with our Fellows, and form, what we call, a *Community*. — This is the Origin of Government. — To preserve this Community,
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it was soon found necessary to give up Part of their natural Liberty into the Hands of one — a few—or a Number of Themselves, to frame and enforce Laws relative to every Individual, and for the Good of the Whole.

As Numbers encreased, and as particular Accidents happened, they varied those Laws till they modell'd a *Constitution*, in which, from the Light of Nature, as well as Revelation, some Kind of *Worship*, or *Religion*, could not be omitted.

THIS *Constitution* or Manner of Governing and Worshipping differs in, almost, every Nation; but be it what it will, no particular Person has a Right to change, or alter any Part of it, and whoever does, Acts inconsistent with the Good of the Whole, and is punishable by those Laws which He, or his Fathers, assented to.

ANOTHER Duty to our Country is, not only *not to Injure* the known Laws and Maxims of it ourselves, but to *watch* and *prevent* its being *Injured by others*. — The Laws of Community, and every Individual of Community, ought to be preserved in the utmost *Harmony* and *Concord*, or *Strife* and *Division* will follow.

To maintain the Church in its *proper Dignity*, and prevent its falling into the least *Contempt*, is another essential Duty. The Religion of the Son of God is most Pure and most Excellent. — It stretches our Minds to *Eternity*, and exalts our Souls to the Throne of Grace. — Even in this Life, it not only adds Comfort and Joy to the *Happy*, but it gives it to the *Miserable* and the *Wretched*. — Listen to its Precepts, and learn Wisdom! — We shall then know, that *the Yoke of Jesus is Easy, and his Burthen is Light*. — We shall then know, that *Upbraidings, Revilings, and Persecution*, come not from Him. — We shall then be taught,
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that *Modes* and *Forms* of Worship are *Trivial* in themselves, in Comparison of that *Knowledge* which makes us *True of Heart*; and we shall clearly see, that *Difference in Opinion*, or in *Matters*, perhaps, *ill* or *misunderstood*, are by no Means Subjects for *Animosity* or *Strife*, for all his Precepts are full of Benevolence and Love. — He has *blessed* those who truly believed in him, but we never heard of any Attempt to change the Minds of Men by *coercive* Means, because, He knew, such Conduct was *subversive* of his *Holy Laws*, and directly repugnant to that *Free Will* which His and our *Heavenly Father* has been graciously pleased to give Us.

THANKS be to God! our Wise and Noble SOVEREIGN perfectly understands these several Duties. — He is the *Protector* of these Laws, and in that Sense, properly speaking, is *God's Vicegerent*, and acts as a good Father to his Children. — He reproveth, He rewards. — We, his *faithful Subjects*, duly considering whose Authority he hath, return him *Duty*, *Submission*, and *Love*, and most truly *Serve*, *Honour*, and *Humbly obey* him.

HENCE it is plain, that our Duty to *ourselves* is most closely connected with our Duty to our *Country*, and both are inseparable from our Duty to our *Sovereign*.

THUS much for real Duty; but I must add, that whilst some Men's Minds are *Carnal*, and whilst they *walk as Men*, will they not, in many Shapes, neglect that Duty? If they neglect it to their Creator, can we be surprized at their neglecting it to each other? — Walk not, therefore, as *meer Men*, following the Temptations and Lusts of this World, but permit me to conjure you to walk in the *Fear of God*, *Duty to your Sovereign*, and *real Duty and Love to yourselves*.

selves. — Are any of us inordinately *ambitious*? — The greatest Curse would be the Gratification of it. — Does any of us want *Power*? — First shew your Power in the due Government of your Passions. — Does any of us want *Honour*? — We every Instant enjoy it, whilst we act *consistent* with the respective Posts *God* and *Nature* has assigned Us.

To such an Audience it is unnecessary minutely to Explain and Enlarge on our different Duties. Suffice it for me to say, that as I hope you want not that Knowledge, so I trust you will not be guilty of the Sin of Presumption. — Those who listen to the Voice of *Religion*, and the Dictates of Virtue, can seldom swerve from their Rules. They cannot walk as *Carnal Men*, but with Hearts and Minds void of Offence, will walk *Uprightly*, *Openly*, and without *Fear*; *for perfect Love casteth out Fear*.

AGAIN. — St. Paul and all the Apostles inculcate the Doctrine of *Christ*, by *Love* and *Charity*. — Do we strictly observe the Divine Law, and do we walk in *Love* and *Charity* with our Brethren? — Alas my Friends! I fear too many do not. If some of our *Christian Brethren* have fallen, by Weakness, into what we call *Error*: If their *Consciences* cannot Correspond with every Order of their Superiors; in Vain we attack them with *Reproach* or *Cruelty*, which, perhaps, may harden their Hearts, but cannot *compel them to come in*. If it has pleased God not to grant them that *lively Faith* with which he has Blessed others, *Pains* and *Tortures* never can. We may add the Sin of *Hypocrisy* to their other Crimes, but we cannot change the Mind. — *Gentleness*, *Mildness*, and the Offices of *Humanity*, may persuade them into proper Temper, and the Almighty may make them what we wish they should be. Agreeable to this,

St.

St. Paul tells the * *Galatians* and † *Ephesians*, If a Brother be overtaken in a Fault, restore such a one in the Spirit of Meekness — Let all Bitterness and Wrath, and Clamour, and Evil speaking be put away from you, with all Malice. And be kind to one another, tender hearted, forbearing, and forgiving one another, even as God for Christ's Sake hath forgiven you. — What noble Sentiments! What Beneficence! What Humanity! This is true Zeal, which Warms but not Inflames.

WHEN shall we find any of the *Apostles* Fulminating against *All* who differ from their Opinions? When do they deliver them over to the Tormentor in this, or the other World? — Unmindful of their blessed Examples, we Thunder from the Chair, and have descended into *Reproach* and *Calumny*, and, like cruel School Masters, chuse rather to *scourge* our Pupils, than *explain* Difficulties, and to condemn the Child for not apprehending what we ourselves may be Ignorant of.

SUCH there are, and we have seen a recent Instance in † one of my own Order, whom I must

C 2

withstand

* Gal. vi. 1.

† Ephes. iv. 31, 32.

† No Doubt our Preacher refers to the insolent Mandate of *Michael de Verthamon de Chavagnac*, Bishop of *Montauban*; wherein he says, "A certain Nation in particular, who, by hereditary Antipathy, are too near our Coasts, afford us the most striking Examples of the Almighty's Way of dealing with a People that cast off the Yoke of Faith. Its Separation from the Sovereign Pontiff being once completed, Religion and the State were from thenceforth indiscriminately tossed about in an Ocean of Troubles and Calamities. All the new Sects were collected together, however opposite they might be to each other: The Spirit of Faction and Party got the upper Hand; nothing remained fixed in Divine and Human Laws; and amidst the thick Darkness which arose on every Side, all Things seemed to become uncertain or indifferent, except the sacrilegious Dogma of Supremacy in Spirituals, attributed to the Secular Power. — The Enemies of Episcopacy having prevailed

withstand to his Face, because he is to be blamed *. His Conduct plainly shews us what a *Bishop* ought not to do. He extends a *Vain Authority* over a Kingdom who must despise such vain Threats. He ought to have held the Name of *MAJESTY* in more Reverence, and treated the Dignity of a *King* with every Mark of the profoundest Respect, and especially of such a *King*, whose Country is Honour'd by his Reigning over them. Our *Royal Master*, God Almighty preserve Him long to Us! Condemn'd such a preposterous Conduct, and has shewn to his Subjects a most noble Example of his *Moderation* and *Justice*. He is the *Fountain of Goodness*, and *Blessing of a People* who have testified their *Gratitude*, and with one Voice hail'd him *LEWIS THE WELL-BELOVED*! — This is a *Title* no Monarch ever merited more, and, to his Immortal Glory, no *Flattery* or *Court Adulation* had the least Share. — This is a *Title* the surest on Earth,

“ prevailed in those unhappy Times, the true Religion was
 “ utterly annihilated, and the Regal Dignity expired ignominiously. Then it was, that for the first Time the World
 “ saw revolted Subjects forcibly seizing and dragging to Prison, a King, whose Crime was, having borne too patiently
 “ their first Act of Sedition: A Parliament shaking off the
 “ Yoke of all superior Authority; with one Hand striking at
 “ Bishops, and lifting the other against the Head of their
 “ Sovereign, indecently accusing him, impudently slandering
 “ him, unjustly condemning him, leading him to the Scaffold
 “ like Beasts of Prey, furiously executing him, and the People
 “ astonished and giddy at this execrable Parricide, drinking
 “ large Draughts of the inebriating Principles of Fanaticism
 “ and Independence, running like Madmen after a Phantom of
 “ Liberty, whilst like Slaves they pay to a Tyrant that Obedience which they refused to their lawful King. What
 “ a horrid Series of Crimes! Here a King murder'd in his
 “ Bed; there another tumbled from his Throne; and all the
 “ Royal Family banished, the Crown set upon a Foreign
 “ Head, and always tottering, notwithstanding the Blood
 “ spilt to secure it, &c.” We are told the *French Court* condemn'd this Mandate before the *British Ambassador* made a formal Complaint of it.

Earth, — *for the People gave it.* — Whilst thus we exalt the *Glory* of our own *Puissant Monarch*, let us do *Justice* to our *Neighbour King*. Let us speak of him as a *King* of *Wisdom* and *Mercy*. Let us stile him **GEORGE THE HONEST!** — If the general Voice of *sensible Men*, and the Voice of the Representatives of a *sensible People*, be to be Credited, HE, likewise, Merits this *Title*. — A *Title!* rever'd by the greatest Poet of his Realm, * who truly says, *An HONEST Man is the noblest Work of God.* — May the **WELL-BELOVED** and the **HONEST** ever Unite in their Views for the *Welfare* and *Happiness* of their own Subjects, and the general *Good* of Mankind; and may their *Great Names* be handed down, and held *Sacred* with latest Posterity!

BUT to proceed. — Thus have I endeavour'd to trace out the Marks of a *Carnal Mind*, and thus we may discover, that wherever there is *Envy*, there will be *Strife*, and wherever there is *Strife*, there will be *Division*, and whilst Men will walk as Men, *Reproach*, *Calumny*, *Ignorance*, *Craft*, *Persecution* and *Death* will follow. — From such dreadful Judgments, Good Lord deliver Us!

WOULD to God my Weakness could Point out that *Heavenly Planet* by which to steer your *Conduct*, and direct your Steps to *Peace* and *Content*; yet permit me to say, that the most probable Way to attain these Blessings, is to be *truly Religious*, to *Honour the King*, and to *Love his People*. For the rest, let us, as the Prophet † **BARUCH** says, *Learn where is Wisdom, where is Strength, where is Understanding; that thou mayst know also where is Length of Days, and Life, where is the Light of the Eyes and Peace.* — When you arrive to that Pitch of *Wisdom*, then † *Be ye steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch*

* Mr. Pope.

† iii. 14.

† 1 Cor. xv. 58.

forasmuch as ye know that your Labour is not in vain in the Lord.

WHAT now remains, my beloved Brethren! but to beseech you to join our Hearts together, and, with the greatest Humility, with one Accord raise our Souls to the Throne of Grace, saying,

“ALMIGHTY and ever Merciful God, hear
 “the Supplications and Prayers of thy People,
 “who, with Penitent and Contrite Hearts, ap-
 “proach thy Sacred Presence. Forgive us, we
 “beseech Thee, our manifold Sins and Trans-
 “gressions, which have so justly provoked Thee
 “to Wrath. Consider the Frailty of our Na-
 “ture, and give Us Strength more diligently to
 “obey Thy Holy Laws. Bless and preserve in
 “Safety and Honour, our most Gracious *Sove-*
 “*reign Lord the KING*, and all his *Royal*
 “*Issue*. Direct his Councils to the Welfare of
 “his People, and the real Advancement of Thy
 “Holy Religion; that Peace, Justice, and Har-
 “mony may for ever be established amongst Us.
 “Give to Thy Servants the *Princes, Nobles, and*
 “*Judges* of this Realm, that true Knowledge
 “and Understanding, which ought to be in-
 “separable from their high Stations. Dispel,
 “we humbly pray Thee, by thy bright Beams
 “of Light, those Clouds that darken the Face
 “of thy Holy Church, by granting to *Bishops*
 “and *Priests*, a due Sense of thy Command-
 “ments, and a strict Adherence to their Duty.
 “Give them that *Moderation and Temperance* be-
 “coming Christians, and take from them that
 “*Pride, Ambition, and Haughtiness*, that become
 “not, even *Carnal Men*. Grant we beseech
 “Thee, that we may receive with Thanks and
 “Humility those *Blessings* Thou mayst be graci-
 “ously pleased to bestow upon Us, and to take
 “Thy loving *Chastisements* with Patience and Re-
 “signation,

“ signation, and make those in Trouble or in
 “ Sorrow know, that, in thy good Time, Thou,
 “ O Lord! canst relieve them out of all, as
 “ Thou didst Thy Servants out of the Fiery Fur-
 “ nace. Hear us, good Lord! Hear thy People
 “ who now make their Supplications unto Thee,
 “ and be not angry for ever. If we have Ene-
 “ mies, *convert* them, we pray Thee, as Thou
 “ didst Thy *Apostle Paul*: If we have *Friends*,
 “ Oh strengthen their Hands, as Thou didst the
 “ Hands of *Moses*, when he smote the Rock,
 “ and asswaged the Thirst of the People. But
 “ oh! Almighty God, preserve and defend Us
 “ from ourselves: Keep Us from our own rapa-
 “ cious Appetites, and from *Pride, Vain Glory,*
 “ and *Hypocrisy*. Let no *Disimulation* pollute our
 “ Lips: Let no *Flattery* varnish Truth, and be-
 “ guile a Neighbour: Let Thy Justice direct our
 “ Conduct, and let the Established Laws, both
 “ *Civil* and *Ecclesiastick*, keep their *usual* and
 “ *peaceable* Current, so that *Righteousness in Go-*
 “ *vernment*, and *Religion in Purity*, may walk
 “ Hand in Hand, to the Happiness of Thy
 “ People, who with Wonder and Gratitude must
 “ cry out, 'Tis Thou only, O Lord, who doest mar-
 “ *velous Works*.

“ For these and all Thy other Mercies, we
 “ most humbly pray, in the Name of Thy dearly
 “ beloved Son our Lord and Saviour *Jesus*
 “ *Christ*. Amen. Amen.

Pater noster, &c.

F I N I S.



...and make those in trouble or in
...know that, in the good time, I am
O Lord! canst relieve them out of all, as
Thou didst Thy servants out of the fifty
Hear us, good Lord! I beseech Thee
who now make their supplications unto Thee,
and be not angry for ever. If we have sin-
niced, reward them, we pray Thee, as Thou
didst Thy people Israel. If we have sinned,
O Lord, when they sinned, as Thou didst the
House of Israel, when he wrote the Book,
and forgave the sin of his people. But
O Almighty God, preserve and defend us
from ourselves: Keep us from our own in-
iquities, and from pride, from envy,
and from wrath. Let no divisions pollute our
unity: Let no flattery vex us, and de-
grade our nobility: Let Thy justice direct our
conduct, and let Thy appointed laws, both
civil and ecclesiastical, be our guide and
protection. Give us grace, O Lord, that we
may, in Thy way, keep Thy commandments,
and be Thy people, who will Thy word and
commandments. O Lord, who sayest
unto them, and all Thy other Mercies, we
most humbly pray, in the Name of Thy dear
beloved Son our Lord and Saviour Jesus
Christ, Amen.



F. I. V. 1611